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in military drill were prepared for adults and not for boys. The California law of 1915 states that U. S. Army regulations are to be used in drilling high-school cadets. This is manifestly an absurd requirement. Furthermore, teachers who have had experience in military schools tell me that the boys often resort to deception and outright lying in order to avoid the harsh punishment inflicted for violation of the strict military discipline. Moreover, actual tests show that the boy who begins target practice early in his teens so affects his muscles that he is inferior in accurate shooting to the one who begins target practice in maturer years.

5. The girls, even more than the boys, need the physical development supposed to be derived from military training; but the system thus far in use wholly ignores this greater need of the girls.

6. For all except a few officers in command, military training develops a blind, unthinking obedience. "Their's not to reason why, Their's but to do and die"—pitiable "Six Hundred"! For the rank and file, military training represses individuality (ex-President Charles W. Eliot) and self-initiative (H. Carrington, *Review of Reviews*, February, 1916, pp. 234-235) in the boys at the very time these qualities should be developed. Hence, for the rank and file, military drill prepares the boys to be mere imitators and automatons instead of self-reliant leaders of their fellow-men. Since military training, as the authorities quoted state, has not enough educational value to replace any other subject, and since the supposed benefits may be more effectively secured by other accessible, practical means, and since one-half of the school population is wholly ignored by this system, it therefore seems to be perfectly clear that the actual value of military training is practically nil and should have no place in our school courses (Dr. Nathan C. Schaeffer). Years ago English schools tried military training, and, finding it physically harmful, gave it up.

7. To adopt military training in our schools would be contrary to our national traditions and national ideals; therefore it would be undemocratic and un-American. It would out-Prussianize Prussia, for neither the Prussians nor Germans have as yet been so steeped in militarism as to burden their regular schools with military training (Prof. John Dewey, Dr. Nathan Schaeffer, and Dr. John H. Finley, Commissioner of Education of New York State).

8. To establish military drill in our schools would, in the boys' minds, place the emphasis on might and not on right. It would very strongly imply that might should be the first instead of the last line of defense. The writer has seen proof of this in pupils now taking military training in certain California schools.

9. Military training in the public schools fosters a spirit of suspicion and distrust of other nations. Acting on the fictitious plea of "national necessity," a "national enemy" must be found. This engenders international hatred—a long step toward war (Dr. Nathan C. Schaeffer, Professor Reichart, Dr. John H. Finley).

10. Military training in the public schools is not necessary in order to teach patriotism or to provide for national defense. Military drill may lead to efficiency on the parade ground or to skill at target practice, but it does not necessarily develop the spirit of patriotism. Real patriotism is of the spirit—of qualities of mind and

heart; hence it is not acquired by evolutions on the drill ground or by shooting at a target. True patriotism grows out of character. It requires a patriot to live a clean, strong life for his country quite as much as it requires one to be ready to die in defense of his country. "We can no longer look to war for the development of either national or individual character" (Justice Charles E. Hughes). The past experience of England, Germany, and the United States, not to mention other countries, shows how unnecessary and foolish is the plea for military drill in our public schools on the ground of "national defense" ("National Preparedness Facts," by Hon. Claude Kitchin).

11. The moral danger. The laws of the community and of the State forbid the boy to carry arms. He knows that the man who assaults his fellow-man with a deadly weapon is tried in court for his liberty or his life. He goes to Sunday school and learns the command: "Thou shalt not kill." He attends church and hears that he "must do unto others as he would have others do to him," and then he joins the cadet corps and is trained with gun and sword in the art of killing his fellow-men! Then we wonder why our boys have such hazy ideas on moral questions! We wonder why our boys are so often lacking in clear vision, clear reasoning, and right action (Prof. G. M. Stratton, Professor of Psychology, University of California, in the "Double Standard in Regard to Fighting").

12. The school system and the war system have nothing in common. We should be unalterably opposed to military drill in our public schools because it would join in close partnership the finest thing that American civilization has given to humanity—our free public schools, the hope of democracy—with war, the most barbaric, inhuman, and un-Christian system ever inflicted upon a struggling world.

Let us teach our boys that law and order must replace war, and the "Golden Rule" replace the law of hate and martial conflict.

A DAY AT ST. STEPHEN'S

By H. P.

UNDER the shadow of Big Ben, and quite near to the Abbey, within a stone's throw of the Home Office and almost next door to Scotland Yard, stands St. Stephen's House. The words, "St. Stephen's, Westminster," mean much to the lover of English history, and possibly "St. Stephen's House, Westminster," may find special significance in times to come in the history of international relations. For it is here that the Friends' Emergency Committee has its headquarters, and it is here that day after day ever since the beginning of the war, a never-ending stream of our so-called "alien enemies" have come. Each brings varying needs that have been met with food, clothing, money, or advice, and, above all, sympathy, which has seemed to be the most valued of all.

It was in August, 1914, within two days of the outbreak of war, that the Society of Friends, with the co-operation of others, began to take steps to relieve some of the distress that was immediately felt among the thousands of Germans, Austrians, and Hungarians who were then in England.

From the first the committee's work has been greatly helped by the approval of the Home Office; and very soon the police authorities from Scotland Yard were quite ready to co-operate in a friendly spirit. This work is carried on almost entirely by volunteer workers—men and women—who interview the applicants and visit them in their homes, so that running expenses are kept as low as they possibly can be. The National Peace Council kindly housed the committee at first in part of their offices, but as the work increased other rooms have had to be added.

Let us pay a visit to these various rooms. The elevator quickly takes us to the fourth floor. This, perhaps, may be considered the headquarters, for it is here the secretary and treasurer and their assistants are generally to be found. It is here that the workers bring the little white slips of paper signed by conveners of sub-committees, and get them exchanged by the kindly cashier for money or cheques, to be sent to the various almoners who are looking after needy families. Here, too, is the traveling department, where so much active work was done, especially in the early months of the war.

We climb the stairs to the next floor, where we are at once faced by the door of "169." This is the home of Sub-committee I, and throughout the morning come the applicants for whom the emergency committee exists. Leaving these to be kindly and wisely dealt with by two or three lady workers who can talk in English or German, whichever language is most needed, we walk to the other side of the room.

What is that lady doing with those rows and rows of cards—5,300 of them—and all carefully numbered? Those cards contain the key to the whole situation from the workers' point of view, and must be kept in order, or dire confusion follows. Every card, with all the numerous reports fastened to it, contains, not only the name and the address and registration number of each person who has at any time applied to the committee for help, but also their whole family history. Thus these 5,300 cards represent dealings with many thousands of people. Some, of course, are those belonging to single men and women; but the majority have to do with families, and tell the occupation of the father before he was interned, the birthplace of the mother—very often in England—the number of children, their ages, and whether boys or girls; so that when it comes to the giving of clothes, it can easily be seen what sort of things are needed, and frocks are not sent when suits are in demand; and if it is the granting of food supplies, then the card tells whether it is milk for a baby of a few months old, or something more substantial for hungry ten-year-olds. Then, too, the references of character, and the kind of help that is needed, are carefully noted, and it is pathetic to see how very, very often it is "work" that is asked for. Work is one of the most difficult things for the committee to supply—for who will employ an "enemy"? But even this trouble is being bravely met, and if we cross the passage to "168" we can be introduced to a lady who is running an employment bureau. How pleased she is over each situation that is successfully obtained, never mind how much time it has taken, and how many letters she has had to write; it is all very much worth while.

"168" is the home of Sub-committee II, and we see another group similar to that sitting in "169." The

work of these two sub-committees is the same, but the numbers are greater than *one* can deal with; as it is, the meetings, held three times a week, last long and late into the evening, for all cases are dealt with as promptly as possible.

Here is a respectably dressed woman who is in difficulties about her house; she has far more rent to pay than she can afford now in her straitened circumstances, with her husband away in camp; but what can she do? She hardly dares to give the house up, for it is so difficult to find a landlord who will let anything to an alien. One of St. Stephen's workers has made house-hunting a specialty, and has hit upon the plan of renting two or three good-sized houses and letting the rooms out at moderate charges to those folk who need them so, and we watch the woman's face brightening as she talks to him, and she goes away with at any rate *that* load taken off her shoulders.

The gratitude shown for the gifts is often most touching; it is so great for what seems, possibly, a rather small thing. But it is the sympathy which accompanies the gift that calls it forth.

We are struck by the number of children among the applicants, and in reply to questions are told it is one of the days when the American lady doctor gives advice. Not only is advice given, but many of the little folk have been sent into the country, where fresh air, plenty of food, and joyous surroundings have given good results. We are told, too, that the committee is rejoicing over the offer for some months of a Children's Holiday Home at a nominal rent, so that this part of the work can continue through the winter months.

Outside the hands of Big Ben are pointing to twelve o'clock, and some one steps forward and says that we have a little pause each day for prayer, and then after a few moments of silence a petition is made for help in this time of sorrow, and that all bitterness may be taken away. Some of us like to remember that just then, too, in the grand old Abbey so near by, there is a time for prayer being observed, and we feel that thus we are being "bound by gold chains about the feet of God."

Then the friendly interviewing goes on again, and both the one who questions and the one who answers feel a fresh bond of sympathy between them. One woman writes, "I cannot forget the happy hour I spent at St. Stephen's House, even though I was crying most of the time!"

Further on down the long passage is the clothing department. This is really three small rooms, in one of which stands a German tailor busy cutting out; for not only is clothing given away, but also work to those who can do it. Just lately a substantial sum of money has been given by the Emergency Committee and the Friends' War Victims' Committee, so that some of our unemployed cases in England could make clothing for the sufferers, refugees, and others in France and Holland.

As the cold weather came on the clothing-rooms became very busy, for the mothers, who seldom asked for themselves, were anxious that their children should not suffer; and with the government allowance of 11s. 6d. weekly for the upkeep of the home, and 1s. 9d. for each child, there was less than no margin for clothes, with London prices of food and rent. (In the country 9s. 3d. and 1s. 9d. are the allowances given.) Not very much

to take the place of the earnings of the breadwinner, who has been ordered off to camp.

Is there anything done at St. Stephen's for the 35,000 civilian Germans and Austrians in camp? Yes; if we go up another staircase we find the two rooms where the Detention Camps Sub-committee sits. Regular visits to the camps—of which there are about twenty in various parts of the British Isles—have been arranged. One Friend gives the whole of his time to this, and much is done also by local Friends. The most frequent request from the married men is that their wives and children may be visited, and over 3,000 families have been seen; the greatest gratitude is shown for this, both by the men and their wives. In this room a large number of articles made by the men in camp are always on sale, and many of them show great ingenuity as well as artistic taste. Providing some employment for these prisoners in their enforced leisure is an important part of the committee's work, and takes up the whole time of our "Industrial Advisers."

The whole of one day would not be enough to hear all about the work of the Camps Committee, and we must pay our visit to the room that has been left to the last, where the click of two typing machines tells what work is being carried on.

One thought presses strongly—if only the members of the Anti-German League and similar societies would come and work a while at St. Stephen's House they would be cured of their malady of hate—they would realize how the unkindness of English people hurts. It is not resentment that is felt so much as pain, especially among those of the better class; the majority of the wives are Englishwomen, the only thing laid to their charge being marriage with a German or Austrian, and the words, "people are so unkind," come over and over again. The seeds of love and good will scattered so plentifully at St. Stephen's House will surely some day strike root and grow; and we know that a similar work is being carried on by German men and women in Berlin for foreigners in distress there.

BRIEF PEACE NOTES

KARL LIEBKNECHT, the courageous leader of the Social Democratic minority in the German Reichstag, precipitated another turbulent scene in that chamber recently by a fierce denunciation of the demoralizing effects of war. Discussing the educational budget and the purposes of the government in military teaching, he roused the war party to violent protest by asserting:

"Education today serves to strengthen militarism and capitalism. The teaching of history is systematically distorted for the purpose of introducing certain political convictions. The militarizing of the schools converts them into training stables for war. You educate your children to be war machines. Just as in the Thirty Years' War, so the present war has a demoralizing and baneful effect on education. As long as our educational ideal centers in a death struggle, the liberation of the working classes cannot come. The workers themselves must tackle the job of education. The troops must fight not merely in the trenches; they ought to lower their arms and direct them against the common enemy."

... Extension of the principles of the Monroe Doctrine to the world, as a practical step to prevent wars, was advocated by Rear Admiral French E. Chadwick in an article which appeared early in March in the *New York Times*. Protesting against the commercial system of exploitation of backward countries and of competition for special privileges, to be backed up by armed force, he urged free and equal opportunities in trade and on the sea, and recognition of the right to integrity and independence of every people and nation. National selfishness and conflicts for trade constitute the cause of war, he declares; and the only remedy is the abolition of the theory of "spheres of influence" by a world congress, international co-operation in the development of world resources, and a "good deal more of the Golden Rule," which the Admiral hopes "is what we are striving toward."

... "To bring release to the captives," writes G. P. Bryce, in the foreign mail of the *International Y. M.*

C. A., "is the motive of our work in Ahmednagar Camp, among the prisoners of war. Ahmednagar is the chief concentration camp for German and Austrian prisoners for India and adjacent parts of the world. Not physical release from internment was in mind; we strive that men might not be bound by the fetters of racial hatred or lose the liberty of Christian love and fellowship. Our aim is twofold: first, by linking the men with the world brotherhood of the association to keep them from the dangers of isolation and dwarfing of life, and, secondly, to give a note of cheerful wholesomeness to men living under the abnormal conditions of idleness and separation from their families and their daily work."

... K. F. Arnoldson, to whom was awarded a share in the Nobel Peace Prize in 1908, died at his home in Stockholm on February 20, at the age of seventy-one years. Mr. Arnoldson, who had been a member of the Swedish Parliament, divided the prize with Mr. Fredrik Bajer, of Denmark, a member of the Danish Parliament, with whom he had been associated as a young man in the formation of the Republican Society of the North, one of the earliest internationalist organizations aiming at confederation of all Scandinavian countries under a republican form of government. He was a lifelong advocate of liberal ideals, and was one of the organizers of the Swedish Peace Society. A son, Prof. Torild Arnoldson, now holds a chair of modern languages at the University of Utah; he is an active member of the American Peace Society.

... Action in favor of calling a peace congress of neutral nations was urged upon the members of the House Committee on Foreign Affairs in a recent hearing upon Representative Meyer London's resolution to ask President Wilson to take the initiative for a council to offer mediation to the warring countries of Europe. Delegates of the Socialist Party, labor unions, the Society of Friends, the Women's Peace Party, and other organizations in the United States presented the argument, speaking for bodies numbering hundreds of thousands of members. Among the speakers were Morris Hillquit,